

of that (your act), when one of you,
harnessing his
diversely-going horses, proceeds in the
common car.¹

6. This footless (dawn), INDRA and AGNI, comes
Varga xxvi.
before the footed sleepers, animating the head'²
(of
living beings with consciousness), causing
them to
utter loud sounds with their tongues, and
passing
onwards she traverses thirty steps.³

7. INDRA and AGNI, men verily stretch their bows

with the design of gaining affection, but of itself
producing dis-
affection or dislike; so in the *Nirulita*, 5. 22., as
quoted by
Sdyana, *ya Indrdgni suteshu vdrwomeshu*
stautittshunatasya
amithah, of him who praises you two, *Agni* and
Indra, when
the &0ma-juiues are effused you do not eat (the
offering): the
printed *Nirukta* has, you eat, omitting the
negative: *oi'josh-*
vdkam, it is first said, *avijndtandmatlheyam*
joshayitaryam
bhavati, that being of mi known name is to be
propitiated; and
again, *yo ayam josliavaliyam vadati vijanjayah Jia*
tasya asni-
thah, this peraon who utters, *joshaedknw*,
repenting incessantly,
or silently, propitiatory prayer of various object,
of that man,
you two do not eat the offering.

¹ *Vishucho aswdn yuyijdna-iyate ekali utmdne wtlw* the
one
is *Indra*, who, as identical with the sun, goes over the world
in
a car which is common to him and *Agni*, as being also
identi-
fied with the sun: the same identity being 'kept in view,
Indra
yokes the multiform horses, months, weeks, days, to a
monoform
car, or the year.

² *Iftici sir asj* literally, exciting the head, which is the whole
of the text, is explained *prdnindm firo prerayitri*; urging
or
animating the head of living beings: or it may apply to
the
dawn, as being headless, *siras tyaktcd swayam asiraskd*
«rff,*he
having abandoned the head, being of herself headless,
though
what they may mean is doubtful: so *Sdma-Veda*, i. 281,
and
Yojushj 33. 93.: *Mahidhara*, after proposing the same
inter-
pretation as *Sdyana*, suggests another, in which he refers
the
epithets to *vfah*, speech, *apdd*, footless, meaning prose,
gadydt-
mikd, and so on, but this, js obviously fanciful.

* The thirty *muhurtas*, *the* divisions of the day and night.